

OFFICE OF THE  
SOUTH CHURCH,  
(Congregational).

ARTHUR DIETRICK, Minister,  
Residence, 20 Chestnut St.

PEABODY, MASS., 9-12-06.

P A S T O R ' S   R E P O R T .

To the Advisory Committee of South Church,  
Peabody, Mass.

Gentlemen:- In presenting to you herewith a written report, I am following my custom which has led me in the past to present to my Church Committee at each monthly meeting a written report of my activities since the preceeding meeting, together with such suggestions for the future work of the church as might occur to me as timely.

In reality, the pastor of a modern church is the general manager of a large plant operated at considerable cost and employing a large force of workmen whose labor is none the less to be accounted for because most of it is voluntary. It therefore seems to me appropriate that such a manager should from time to time report to some representative gathering of his employers such as a Board of Directors in order that there may be the fullest understanding of the work undertaken, the means employed, and the most perfect co-operation in the furtherance of the business.

In this connection, therefore, I desire to present to you briefly a plan for conducting the business of a church to which, so far as shall seem practicable in our present situation, it is my desire to have this church conform. As congregationalists we stand for popular government, and it will be remembered by every student of history that it was the congregational church which gave to the United States its present form of government. Therefore it will not seem either strange or in-



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appropriate if the plan which I am to suggest shall bear considerable resemblance to the present mode of federal government.

It seems to your pastor that the ideal church will be so organized as to actively relate every member of the church to some organized activity;and also to actively relate each organized activity or branch of church work to the central government that the head may be in perfect communication and working accord with every member of the church in each one of its departments.

A study of church problems in many fields and some personal experience in three widely different churches seems to indicate the necessity of some such organizations as the following in addition to the church society or corporation proper,viz., A Bible School for the instruction of the parish in the Teaching of Jesus,and the Ethics of the Christian Life; a men's organization for the enlistment and utilization of the energies of the men of the parish; and a women's organization of similar scope and purpose. The two latter organizations may well be divided into departments according to the variety of the work undertaken,and the number of members at work. Now in order to insure a uniform administration of church affairs,the pastor or manager of any church thus organized will desire a Cabinet composed of representatives of each separate branch of church work with the members of which the pastor may from time to time confer,from whom reports can be received, and with whose aid the entire work may be cared for and such new plans and additions to it made as shall after due consideration seem advisable.

That this practically the function of the present gathering,I am well aware,but it seems to me that the present gathering does not entirely answer the purpose,for I note that there is no representative whatever of the women present,and no representative of a men's organization as such. Further,while it so happens that several members of this committee are members of the Prudential Committee,there is nevertheless no







official representative of that body present, and as the result of the deliberations of such a cabinet will be oftentimes to institute plans which involve the expenditure of funds, it becomes very necessary to have a representative of that body upon the committee.

My first suggestion, therefore, is that this committee proceed at once to find ways and means to transmute itself legally into a Church Cabinet which shall consist of the following members: the pastor, the senior deacon, the chairman of the Prudential Committee, the clerk, the treasurer, the superintendent of the bible school, ~~the~~ a representative of the men's society, and a representative of the women's society. In the absence of any organization of men or women sufficiently inclusive to elect representatives, the two latter members of the Church Cabinet may be chosen by direct vote of the men and the women of the church at a meeting called for the purpose.

Such a cabinet should be formed and a meeting held in the immediate future, certainly before the first of October, in order that the plans for the church year may be presented, discussed, and adopted. If necessary the constitution of the church should be amended to grant to the cabinet the power to plan and execute any measures within just limits without the especial sanction of the church by direct vote, for as every member of the cabinet is elected by popular vote, and as the church has the right to adopt or discontinue any measure which it will, it is readily seen that the granting of such authority to the Cabinet cannot conflict with the right of the church members to self-government, but will considerably facilitate the work of church administration.

Another matter which needs immediate attention from this committee is that of a communion service for the first Sunday of October. The pastor is informed that by custom the communion services are held separately from the regular morning worship, thus necessitating an additional service in the afternoon. By arrangement with the women's mission-







ary society the pastor has undertaken to prepare an illustrated lecture on missions for Sunday evening October 7th at which time the annual "Thank Offering" of the society is taken. The magnitude of this service, and the three-fold demand upon the pastor's time for preparation and the people's time for attendance raises very seriously the question of the advisability of holding a separate communion service. The pastor's experience elsewhere and the testimony of other minister's leads him to believe that the best results will be obtained by using the regular hour of morning worship for the communion service, and he would therefore request you to authorize him to conduct the communion service on Sunday morning Oct. 7th instead of the afternoon. The effect of such a change can then be estimated and the afternoon services continued or not as shall seem advisable.

It is natural that this first report thus early in the pastorate should be rather in the nature of suggestion for the future than a narrative of achievement in the past. A closing word may however be said concerning the activities of the pastor since assuming charge of this work.

Altho the date named in the call was Sept. 1st, the pastor and his wife arrived in town on Aug. 23d in order to become settled in our new home before the active ministry to the church should open. During the week preceeding Sept. 1st the outline for the months services was prepared and published. (In this connection the pastor would suggest to the clerk that he keep a scrap book into which each printed announcement or report of the church may be pasted as it appears. Such a record is a valuable asset in time to come). Thus far five sermons have been prepared and delivered; and five meetings of various departments attended in an official capacity, viz., two sessions each of the bible school and the young people's society, and one mid-week service. Owing to the fulfillment of a previous engagement to deliver an address at a conven-



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tion in Ohio which necessitated the pastor's absence from town from Tuesday until Friday of last week, and the subsequent pressure of work in the study there have been but two pastoral calls made and eight pastoral letters written.

Wednesday afternoons will be "open house" at the Manse, and the members of the parish are heartily invited to drop in and talk it over with the minister and his wife. Please spread the notice. While I shall usually be in my study each forenoon of the week except Monday, and can be reached there on matters of business of sufficient importance to need my immediate attention, I shall appreciate the courtesy of uninterrupted study hours as far as consistent with the interests involved, and therefore have appointed two office hours for consultation each week, at which times the members of the parish may rely on finding me at liberty, viz., 11 to 12 A.M. Tuesdays, and 7 to 8 P.M. Saturdays, at which hours matters not requiring immediate attention should be presented. In any case of sickness, death, or distress whether physical or spiritual I am at all times at the service of my people, and should be called upon without hesitation. To facilitate the most free and rapid communication for times of need the contracts for telephone service both at the Manse and the study have been signed and the instruments will no doubt be installed in a few days.

Relying upon your loyal co-operation in this work, I remain

*Cordially your friend & pastor*  
*Arthur Dietrick*



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Arthur C. Weston